/23 cont

133 the north there runs a channel of communication with the river Guabiari, which descends from the environs of Santa
171 Fé de Bogotá. The Daçanas, Tarianas and Uaupés Indians
301 who might communicate with the Indians of the same Guabiari have been seen with earrings of very fine gold, which is supposedly extracted from the mines of New Granada."

*101 381. "The Uaupés is inhabited by many nations, the
301 principal ones of which are Cocuana, Macu, Macucoena,
554 Uananá, Tariana, Deçaca (sic), Urinaná, Timanará, Boanari, Mamengá, Panenuá; the most famous one, however, is the Uaupés because of the difference of various degrees of nobility that they admit among them; what serves as the distinction, like a military order, is a very smooth, white stone, cylindrical in shape and pierced in order to pass through it a cord, with which they wear it at the neck. Those of the principals reach up to half a span in length. Those of the nobles are smaller, and those of
[304] the common people much smaller. The Uaupés wear the ears and lips pierced."

*127 c. Numerous and interesting pieces of information are found in the nineteenth century, especially in the works of Wallace and Koch Grünberg. We shall cite them whenever an opportunity presents itself to us, as confirmation of what is found at present, or to verify a modification of indigenous customs, or, finally, to rectify those authors' observations that seem incorrect to us.

4: Silva--32 M-4,5 (1947-1958) 1962 SQ19 Tucano SQ19

/25/ 5. Difficulties of Identification

*101 • 127 128 The deciphering of the nomenclature of the indigenous tribes presents great difficulties, even limiting them to the human groups of the Uaupés and tributaries.

Such difficulty has various causes:

1st. -- We must first indicate, not only the possibility, but the real existence of typographical errors. For example, the important tribe Taryana, of the Arwake branch, which is located in various povoados of the Brazilian middle Uaupés, from Ararí-pirá to Periquito, is called Tariarana in the "Roteiro" of Padre Noronha; in the "Diarios" of the ouvidor /auditor/ Sampaio and of Rodrigues Ferreira, respectively, Taryana and Caryana; and on the apostolic maps of Frei Gregório, Itariana and Itatiana.

2nd. -- The ancient sources that can be of help to us carry secondhand or more remote information, the exactitude of which sometimes perplexes us, we who know how arduous it is to obtain full clarifications from the side of the natives. And many of the informants for those first explorers were necessarily Indians.

3rd. -- The above difficulty, understandably, will be increased even more because of the bad pronunciation of the natives; or perhaps because of phonetic differences or even because of deficiency of sound in their languages. The tribe called Hanẽrã in its own idiom, and which inhabits the headwaters of the Tiquié, is called Panẽrõã by the Tukanos, and Panẽnõã by the Tuyuka. This divergence becomes very understandable when we reveal that its language is of the Tukano family, but the words that start with the phoneme p in Tukano begin with the aspirated sound h in Hanẽrã. For example, father in Tukano is paxkõ, and in Hanẽrã, hakõ; mother in Tukano, paxkó, and in Hanẽrã, hakó.

*[192]

5: Goldman E-5 (1939-1940) 1963
SQ19 Tucano SQ19
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oped: heads of the brachycephalic type; though I have noticed cases of extreme dolichocephalic variations. Teeth are generally poor.

Dr. Rice also commented on the capacity of the Cubeo Indians for great exertion on a minimum of food and rest. I can corroborate this judgment. I accompanied Indians on canoe trips when we paddled for as long as 17 consecutive hours with little rest or nourishment other than a handful of manioc meal in water. There was usually no urgent necessity for such exertion or privation. The Indians customarily eat lightly when traveling, and if there is any chance of reaching home rather than camping out or imposing upon the hospitality of another sib they prefer to keep going. However, it was not unusual for strong young men to topple from their canoes in a dead faint upon reaching home. Revived by the river they scrambled ashore, secured the canoe, and entered the house with the appropriate vigorous air, effectively concealing their acute fatigue. It is in fact characteristic of the Cubeo to make light of their accomplishments and not to yield readily to physical weakness.

Ethnographically, the Northwest Amazon was first fully brought to light by Dr. Theodor Koch-Grünberg, ethnographer and museum collector. Koch-Grünberg's systematic survey of the region at the turn of the century covered all main tribes and their settlements along the principal rivers. He spent many weeks on the Cuduiari among the *Hehénewa* sibs of the Cubeo, and ascended the Cuduiari to the limits of its habitation (1909). His published reports are invaluable even though he never stayed long enough in one place to get a deep grasp of the culture. He was, however, an excellent observer and reported fully on language, custom, and material culture. I did not read Koch-Grünberg before going to the field so that my observations are totally independent. It is a source of satisfaction, therefore, that our observations agree closely on most details. Koch-Grünberg's information was deficient on social structure and ceremonial patterns. It is in these two respects that my study represents a carrying forward of the work he so ably began. I have drawn freely upon his published works to fill in gaps in my own information on the Cubeo and of course for the rich data on surrounding Tucanoan, Arawakan, and Caribán tribes. His was the pioneering survey of the entire region, whereas mine is a relatively limited study of a single community. Koch-Grünberg died among the Indians of the Northwest Amazon in 1924, his ethnographic work prematurely cut off.

The first scientific observer to report on the Indians of the Vaupés was Alfred Russell Wallace (1870), who was there in 1853. While his interests were mainly those of the naturalist, he found Indian life to